it is true only of the valuations made by the human consciousness, true only of our partial knowledge and partial ignorance.

Truth is relative to us because our knowledge is surrounded by ignorance. Our exact vision stops short at outside appearances which are not the complete truth of things, and, if we go deeper, the illuminations we arrive at are guesses or inferences or intimations, not a-sight of indubitable realities: our conclusions are partial, speculative or constructed, our statement of them, which is the expression of our indirect contact with the reality, has the nature of representations or figures, word-images of thought perceptions that are themselves images, not embodiments of Truth itself, not directly real and authentic. These figures or representations are imperfect and opaque and carry with them their shadow of nescience or error; for they seem to deny or shut out other truths and even the truth they express does not get its full value: it is an end or edge of it that projects into form and the rest is left in the shadow unseen or disfigured or uncertainly visible. It might almost be said that no mental statement of things can be altogether true;

it is not Truth bodied, pure and nude, but a draped
figure,—often it is only the drapery that is visible.
But this character does not apply to truth perceived
by a direct action of consciousness or to the truth
-of knowledge by identity; our seeing there may be
limited, but so far as it extends, it is authentic, and
-authenticity is a first step towards absoluteness: